THE INQUIRER

INCORPORATING THE CHRISTIAN LIFE AND THE UNITARIAN HERALD

ORGAN OF UNITARIAN CHRISTIANITY AND FREE RELIGIOUS FELLOWSHIP

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BUILDING FROM THE BASE

A SMALL group of young ministers chosen by themselves and mainly because they lived reasonably near one another have been meeting in the North to discuss the nature of the Unitarian faith. The result is to be found in this issue.* The articles have been written after a number of group meetings. If they are read with care and sympathy they will disclose possibilities of strength frequently unacknowledged in Unitarian Churches.

Not too much must be expected. There is no headline message or any attempt to "save" anything. Indeed, the sensible absence of all this discloses the inner strength of what has been done. Very modestly the group defined and worked within its limitations. They had the discipline to belong simply to themselves and to no grandiose notion of compelling attention from where it could not come.

This simple modesty makes a contribution towards revealing the art of the possible. The men are not long out of college. They have undertaken the task of ministering to comparatively small congregations. Each, no doubt, has made some material sacrifice to do so, and is not likely to reap any great reward in attention or return. Yet in their articles is to be found a quality that at least could not be surpassed in any other ministry if compiled in like conditions. Modesty has suggested that here is an inner strength of which the Unitarian Churches should take notice.

A Question

Indeed it is possible to go further. In the work of the group can be felt the pulse of men thinking independently together. There was precious little of tradition behind them to help them. They had to think their own thoughts, difficult as this always is. There was no doctrine to interpret or dogma to expound. They were thrown upon their own resources. They had to think within the Unitarian tradition of freedom, and together they found a unity of expression. Men who were very much isolated, and had accepted this isolation as one of the conditions of their ministry yet found they could think together, and find their thoughts merging. This is important.

The question is prompted, and it is an urgent one, must such simple strength as this lie to waste? Much has been disclosed probably unknown of before the disclosure. Such strength as this lies about unused in many quarters in the Unitarian Churches. For the most part it is frustrated or does not know how to organize itself because it is laid over by the repetitive and accepted. The members of this small group have stated how much they have been helped by being presented by a purpose in such an unpretentious way. They have no longer been isolated ministers working at a task that might indeed trouble their spirits. They have been moving together, and moving in a certain direction. Their isolation has been purposefully broken down. They have felt themselves belonging to a "movement" because they were working creatively together over a reasonable period of time. They have been working creatively together upon the bases of religious belief, and they have found something worthy to say.

Widening the Framework

All this has been done with negligible cost and no organization. It could be repeated in various forms and under various conditions throughout the whole range of the Unitarian Churches. There is nothing to prevent spontaneous action of this kind, save perhaps a tradition which supposes such action to be futile. The whole framework of the usual gatherings could be widened and strengthened to include such co-operative guided methods.

The supposition of the usual round of district meetings, fraternals, and gatherings as being enough may be questioned. It is not a matter of time. Time can always be found for the worthwhile. It is a matter of new creative action within opportunities that can be seen but are not utilized.

There is—let it be recognized—a strange division between the post-war generation and the pre-war. This is symbolic of the whole creative change that could take place in the Unitarian Churches. It hardly concerns numbers or resources, but the will to find strengths and disclose them, and the power to co-ordinate them in a religious movement which could be moving in unison.

There are weaknesses enough, known to all, and it would be better to face these with the determination to do something about them rather than gloss them over. But there are strengths as well. There is nothing to prevent the search for them, or to find the will to do so. There is nothing to prevent those who are anxious to use strength from doing so. Can an entirely new vision of possibilities within an entirely new situation be created? The articles which follow in this issue (and the next) suggest that it can.

* (*Two articles are held over until next week.*)

COUNSELLING TOGETHER

(The following two articles are the first of four written by young ministers after meeting and consulting together. Two other articles will appear next week. We regret that pressure on space has prevented us from printing the total four this week.)

RELIGION: VISION AND TEARS

By Alec L. Fishow
(Minister: Todmorden).

LOOKING into the sky on a starry night one is filled with wonder and awe. There is the light of twinkling stars which has travelled over billions of miles. What a beautiful sight. What a sight of immense grandeur. Yet even with that view one can have no conception of the immensity of space—of the immensity of the whole universe of which each one of us is a part. Looking in the other direction at a small drop of water, one may be stirred to wonder what is at the centre, or even further, what is at the centre of the very atoms of which it is composed. So the whole Creation stretches down to the infinitely small, and out to the infinitely large. And here is man set within it, experiencing the world as he finds it and as he tries to change it to suit his needs. The range of man's experience is so very small, yet it stretches out searchingly towards the infinite. Man is concerned with what lies at the "end" of space and at the "centre" of the atom. Not only does man experience the world, but he experiences himself thinking about the world. He has a mind that wonders, a heart that feels, a reason that discerns, a conscience that stirs. This for each man is his own little world of experience. Each one stands alone within himself looking out and in. What there is behind, beyond, and within he calls *God*. Does he know God? God is his highest striving; God is his deepest experience. "Yet we know in part". God within each one is striving. God in creation is offering deepened experience. Man's response to this striving and this experience is his *religion*.

Experience

Each and every man stands alone within himself. But he lives in the world and the world imposes upon him certain experiences, whether it be the experience of walking in the rain or eating an apple. Man has some control over his experiences, he can choose whether to walk or not, but the world imposes upon him the experience of rain. He can choose whether to eat or not but the world imposes upon him a certain range of food from which to choose. The world imposes experiences without any reference to their value or worth. (The first of these is the great impact experience of being born.) Man on the other hand, has some control over his experiences, he can assess the value of particular experiences: he can say it would be right to do one thing or wrong to do another. In the last analysis every moment of life demands a choice like this, but if every moment were spent in choosing, life would become a chaos. The man of religion learns when to choose, and even more, he learns the way of choosing instinctively. Religion promotes this insight for choosing experiences—for doing what is right. This has been the way of holy men, they have made independent choices, choosing the highest even when it has meant a supreme sacrifice. Religion gives men the power to stand alone.

Response

Each man stands alone in the universe. Yet not alone. Every one has a divine relationship with the rest of Creation—with the world as it is known, with the men in it, in some remote sense with that star out there twinkling in the night sky—with all these the centre of feeling and knowledge in man can respond. It is a response of fellow feeling, of compassion and love. It is the response to beauty, truth and goodness wherever these are found. It is a wide response taking in the lowest and the highest that are known. The response to the world brings back the desire to share, to preserve, to create, the things of beauty—in parks and open spaces, in art for art's sake; the things of culture—music, painting, language; to share in knowledge—in the sciences, the seeking for truth, the enrichment of experiences. To fellow men comes the response of human feeling for human needs—the need for physical comfort and care; the need for mental adjustment to a world of constant change; the need for spiritual vitality giving the serenity of the changeless, and a striving for the highest in human values. Then there is the response of self, the need within every individual for self-respect and an understanding arising from the highest that we know.

Vision

This faith is boundless. No dogmatic formula can contain it. It was born within a particular culture, it enshrines much which that culture has given it, but now it has burst the bounds of that culture and seeks the best in all. Now it is unbounded and can go outside traditional modes of thought. Its morality is wider than was ever conceived in any particular faith—it is a new morality—*a divine relationship*, a divine response, an ever-growing experience of God and Creation. The prophetic urge is not stopped at any particular point in history, but goes on into an infinite future seeking a wider vision and a fuller understanding. Man is moving with God, the whole Creation is moving with God—creating, re-creating, conceiving, re-conceiving. It means a fellowship of fellow-workers striving in an *evolutionary* process towards a goal that is a vision shrouded in a mist of tears. The call is to be fellow-workers with God. The pain there must be, but then there is the bliss of the vision without the tears.

RELIGION: AND THE NEEDS OF TO-DAY

By Sydney H. Knight
(Minister: Stand, Manchester).

"CHURCH? Yes, Churchpeople do a lot of good work, but so do others. And Churches are always saying Christ died for me, and asking me to receive Him and *feel* Him within me, and much else which seems to me to have nothing to do with life. I can manage quite well without religion."

Such is the verdict of many to-day; religion does not matter, it is out of touch with practical life. But this is to confuse religion with a particular presentation of it. Christianity is largely expressed in classical terms which were fixed many centuries ago when people thought in different ways, and its appreciation requires study and effort. It is worth it, but to the man who has not discovered its inner value, it seems just irrelevant.

Our capacity for religion is inborn, but we have to learn to develop that capacity. We can learn more quickly if we are taught, and the Church has always emphasized the importance of teaching. The first rule of teaching is to work from the known to the unknown, but much Christian teaching begins with what, to the man-in-the-street, is not already known: there is a gulf which can never be bridged, unless the Church comes down to his level, or some disturbing experience drives him to seek the Church's help.

But what of those who are undisturbed, or who, though disturbed, avoid the Church because they feel religion is no more relevant in their new need than it was before? Ask such a one, "Do you feel love, fear, remorse, hate, anger, compassion?" He will reply, "Yes, of course". A vast amount of human life is made up of feelings. Then ask, "With *what* do you feel these things?" No complete physiological explanation exists. One can only suppose the existence of something which is precisely the kind of thing which man has for centuries called his soul or spirit. In other words, human feelings are spiritual experience, the raw materials of religion.

I Feel; Therefore I Am Religious

Religion has been defined as the total relationship of the whole man with the whole of reality. This clearly means a feeling relationship, and all human feelings involve such a relationship with the thing felt about. Thus, the sum total of a person's feelings about everything within his conscious or unconscious awareness constitutes not only his total spiritual experience, but also his total relationship with the world (in its widest sense); it is his religion. This means that everyone is religious (something the greatest of holy men have been telling us for ages) and that common ground exists already between the man-in-the-street and the Church, if only both will recognize it. I *feel*; therefore I am religious.

But what of feelings of hate? Was Hitler religious? The answer is "Yes". The pertinent questions are, "What *kind* of religion have you? Hateful, fearful, selfish, loving, joyful?" and "How broad and deep is your religion?" When we talk about religion, we often mean the ideal state of a perfect (loving) feeling relationship between the whole man (no reservations) and the whole of reality (God). The religion of each one of us falls far short of that. The aim of the Church should be to deepen human feelings, broaden their scope, emphasize and instill an appreciation of the more valuable, and to remove the distorting conditions which make basically wholesome feelings as horrible as grass which has been frustrated under a heavy stone.

A Unitarian Contribution

Thus, instead of seeking to pump religion into people who are presumed to be devoid of it, we should seek to enlarge and straighten out the spiritual feelings they clearly possess already. This is a positive, practical approach, beginning with what they already know. The traditional language of Christianity is, of course, very much concerned with such human feeling and experience, but it is remote from present everyday expression. To meet people on the level of their own feelings, we must re-interpret religion in the light of those feelings and in language which is readily understood. This difficult task will be easier for those who have not hitherto been confined to the terms of traditional Christian language. Few are as well prepared in this way as are the Unitarians and Free Christians. The task will have to be undertaken, and we have an initial advantage which can give us the power once again to earn the title "The Vanguard of the Age".

A Great Social Need

The social impact of religion works out in very practical ways. Social welfare in this country, once the concern of the Church, is now largely provided by the State. The combating of disease, poverty and oppression, done more effectively than ever possible by the Church, is now regarded as a public duty. The Church has been released from much care for material needs, and should now turn more to spiritual needs. If human feeling is spiritual experience, then tortured feelings involve tortured spirits, and one thing a minister learns in his work is that there is far more spiritual distress in unhappiness, fear, worry and despair hidden in many more hearts and homes than he, at the outset of his ministry, would have dreamed possible. Here is a desperate need, to which the Church has not been fully alive, and which is being tackled more seriously by medical science in the form of psychiatric treatment. Psychology is generally regarded as having little to do with religion, while its real concern (in psychiatry, for example) is, to use religious language, the human spirit, its purity, its harmony with God and its salvation.

Our movement has, hitherto, kept abreast of scientific development, and we cannot afford to ignore psychology and its therapeutic application. Our religion demands that we help the many who are, despite their every effort, far removed from spiritual peace. There is a large gap, both in our work and in the training of our ministers. Will Churches, ministers and colleges take up the challenge?

COMMENT

Starting Young

THE article in *The Lancet*, by Dr. A. Parry Jones, deputy medical officer of health at Cheltenham, drawing attention to the large amount of smoking among boys in a certain secondary modern school, deserves the wide publicity that is being given to it. When 19 out of 68 boys aged 12, and 41 out of 93 boys aged 14, admit being regular smokers, it is time to sit up and take notice. At this particular school, one boy aged 13 regularly smoked over 30 cigarettes a week, and two boys of 14 admitted smoking over 40 a week. Although the writer thought that probably these statistics were abnormally high, it seems pretty generally admitted by headmasters that smoking among schoolboys is fairly prevalent. They blame the parents, as a rule, for much of this increase, which certainly seems, in some cases, due to the boys having too much money to spend. One schoolmaster said that he tries with the stick to do all he can to keep the practice down, but that would hardly seem to be effective, since it only tempts many boys to smoke out of bravado. The same man admitted that he had done little in the way of approaching the subject on the medical side, which I should have thought has a very strong appeal at the present time. To frown on smoking on the ground of morals is to invite defeat.

Water! Water!

A recent number of the *New Yorker* contained a most fascinating account of the work being done in India under the American, Harvey Slocum, in the construction of the great Sutlej dam, and it ended by giving that engineer's views regarding the significance of water for the future of human race. "You can't do a thing without water, and you can't produce more water than falls. Therefore, you must conserve it". Man is going to use up his fuels and his easy supplies of metals. For those things he can find substitutes, but not for water. It takes, for example, 300,000 gallons of water to make a ton of aluminium. New York and Los Angeles have the worst water problems in America. New York would soon be damming every little stream in the hinterland, and treating its sewage water for re-use in industry, and Los Angeles will be doing the same.

We in England are beginning to have some inkling of all this—the development of atomic energy plants, if nothing else, is going to teach it to us. Australia is said to be looking forward to the day when it will be possible to make one million gallons of sea water into fresh water at a cost of five shillings through atomic power, although most engineers would say that that day is a long way off, but it would mean the solution of Australia's chief problem.

In Kuwait vast quantities of sea water are every day turned into fresh water, but there the problem is solved by the use of natural gas which costs nothing. Some people have suggested that the Australian central districts could be irrigated if only the present Snowy River Scheme were duplicated in all the larger rivers of the east coast and their waters made to flow into the interior; but there one is up against the fact of loss through evaporation, their whole volume being less than that of the Nile. An Australian contributor to the *Manchester Guardian* concludes hopefully that "our Calder Halls, when we get them, will begin to work out the answer to the great Australian question".

Poltergeist

The poltergeist belongs to that sort of phenomenon to which we are used to apply the adjective "alleged", or else to put in inverted commas, as though we are not quite sure where we stand with regard to them. All of us have read from time to time of accounts of noises, forceful movements of furniture, articles being hurled about the room, and similar phenomena—all with no apparent physical cause. It is often said that these things are due to a mischievous ghost or spirit, and it is certainly remarkable what strong evidence can be adduced for many of these stories. Most of us have read of such a visitation at a Council house in Sunderland, where a man and his wife complained of clothes being pulled off beds, clammy fingers being dug into their sides, and of having been compelled on one occasion to leave the room because they seemed to have masks put over their faces as though to suffocate them. These people seem to be decent working people, whose story was thought of so worthy of acceptance that their vicar arranged for the Bishop of Jarrow to give a service of exorcism on the premises. Apparently the tenants, who had taken refuge in another house, are going back for a week to see whether the trouble has stopped. It is easy to be cynical or facetious about such happenings, but even in this single case the evidence would be very hard to refute beyond a doubt. Such phenomena hardly belong to the physical world as we understand it. If they belong to a spiritual world, it would seem to be a spiritual world that is capable of morbid development.

Motor Cars and Bees

Some years ago I was in a taxi in High Street, Oxford, on my way to the railway station, and as we approached Carfax, I noticed high up above the traffic a huge swarm of bees, that seemed unable to make up its mind as to what direction to fly. On the outskirt were many individual bees, obviously very excited, and there was a rush to shut the windows before any could get inside the car. I often wondered what happened to that swarm—did it ultimately find a suitable place for the new home, or, undecided and tired-out, did it split up and come to grief? The incident came to my mind again when I read of the great toll of bees and other pollinating insects that is taken by motor cars on country roads. One industrious observer, scrutinizing twice a day on 325 days a portion of a busy country road, found that in the space of three miles over four hundred pollinating insects had been killed by traffic, many of them being queen bumble bees. To-day the complaint is made in some fruit-growing districts that there are not enough insects of a suitable kind to pollinate the fruit trees, and there is a good case to be made for the position that part of the dearth is due to modern traffic. The clearing of hedges, killing of roadside flowering weeds, and the devotion of large areas to single crops are other contributing causes; for it is a dangerous thing to disturb the balance of nature.

Commentator.

FROM MY JOURNAL

By "Simplicitas"

MR. and Mrs. Y. have returned to us. Two years ago they departed with presentations and good wishes for their long-planned retirement in their favourite seaside resort. Now they are back with us in Redville for good. Their castle in the air proved to have no foundation. The first summer they were run off their feet entertaining the hosts of friends and relations who descended on them for holidays. When they recovered from their unexpected labours they found the promenade deserted and the kiosks shuttered. When spring came they were the first and often the only patrons of the deck chairs. By midsummer they were already negotiating for a house back here. I heard it all and a great deal more when I called to-day. "There was nothing to do", Mrs. Y. kept on saying. "You find you can't sit in a deck chair eating ice cream the whole year round". I forebore to remark just then that there is always everything to do, maintaining ourselves in life and offering glory to God. But I ought to preach more often about the foundations of good living, and less about the foundations of a good society. First things should come first. But in Mr. Y. we've got a permanent organist back with us, and it's an ill wind. . . .

★

John Earnest looked in to-day and found me mending my shoes. He began his ministry up at Steepholm with great enthusiasm but I fear he is lonely. Lodgings are a poor substitute for the society of college and university. He treats me like an elder statesman and was plainly taken aback to see me with a hammer in my hand instead of a book of Martineau. I offered to give him jobbing lessons against the day of his marriage. When he had gone and I returned to my work I amused myself thinking of the many titles under which I might present the subject of shoe repairing to the next Fraternal in place of my usual offering in philosophy. It could be a much more valuable contribution. In the end I settled for "Foundations".

★

I went tonight to talk to a little group on the love of animals. At the end of the talk Miss S. slipped out and I learned afterwards that a peace society was holding a meeting elsewhere and she had rushed off hoping to hear the gist of that speech too. There are too many folk like her to-day, imagining the salvation of mankind is around the corner at the next meeting. If ever she arrives in Heaven I have no doubt she will immediately queue up for a ticket to Hell in case she's missed something.

★

Mrs. S. opened the door to me full of apologies that she was in the midst of her chores, horrid word. I longed to give a sermon on the doorstep about there being no chores, only the service of life which we offer as high priests of the glory of God. However, I sometimes think we men do not offer the women, three-quarters of our congregations, enough philosophy of home living. Once a year a woman conducts the Women's League service. It takes more than that to help women, and indeed their menfolk, to carry out the day to day tasks joyfully and religiously. I must see we have a bit more about work in the present, and bit less about blue prints for the future.

THE NEW ESSEX HALL

A provisional date for the laying of the foundation stone of the new Essex Hall has been fixed. It is on Saturday, June 8, and the stone will be laid by Mrs. Sydney Martineau. It is expected that a large gathering of Unitarians will be present.

Much of the underground work for the building has already been done. The builders have been much helped by the good weather.

"THE CHRISTIAN WORLD"

(Congratulations to our contemporary "The Christian World," which celebrates its centenary with a centenary number on April 13. Above all, congratulations to the present Editor, Mr. E. H. Jeffs, who has been Editor since 1936. He joined the staff in 1900, and has been with the paper for 57 years.)

German Boy — English Unitarian Family

SIR,—I have received an enquiry from Mrs. Jeltje Zondervald-Verster, of Holland, on behalf of a sixteen-year-old German boy from a Free Christian dentist's family. He would like to come to an English Unitarian family for six weeks or less on an exchange basis. His family is from Hagen, West Germany, an industrial town with beautiful surroundings. There is another boy at home aged eight. I should be glad to receive any offers as soon as possible, on behalf of Mrs. Zondervald-Verster.—Yours,

Dunham Road Parsonage, Altrincham, Cheshire. *Elspeth R. Wallace.*

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Strike Bound

SIR,—First of all I am rather sorry for the poor character who in "Look Back in Anger" is in agony because there is no brave cause to fight for. I suggest that he would not suffer so much if he were not so blind. Is there nothing at all left to do that is worth doing in the world of to-day? No wrongs to right? no injustice to remove? Could anyone seriously lament the lack of a cause to-day?

But the terrible thing is that your article seems to be in sympathy with this frustrated young man who, if he can do nothing spectacular will do nothing at all.

It was, however, the references to the strike and the state which caused me the greatest perplexity. It did not seem to strike your leader writer that the "powerful organizations built into the structure of society" are the direct result of the struggles waged by such people as the strike leader in Galsworthy's play. Surely it is because *his* organization was not built into the structure of society that he was such a dramatic character. Undoubtedly such as he had the future very much in mind but those he led were fighting for something much more immediate. They probably did not understand many of the issues at stake. It is enough that they, in loyalty to an idea, did what they did. But the fact that strikes are still necessary is proof enough that the job they began is not yet completed.

At the time of writing some measure of success seems to be assured for the strikers. If this proves to be correct the strike will (obviously) have been successful. But no one will have died of starvation, there will have been no Peterloos and there will have been no widespread poverty and suffering. Is that why there is something "too streamlined about the bargaining, clash of battle and choosing the occasion"?

It seems to me that the writer places more importance on the brutality of the struggle for the right to bargain than on the right itself now that it is recognized.

And to suggest that the present struggle will not settle anything, especially for those who come after is just not facing the facts. Because the cause of the strike is not mentioned in the article I think it should be stated here. The strike is to establish the right of the Trade Unions to negotiate *within* an industry where there is a dispute. If this simple though profound fact is not understood it is not worth while talking about the strike at all. I think that if this principle is established something good will have been gained for the present and the future.

A word on the Welfare State. The poor Welfare State has taken away all the good causes. Better to have brutal employers, brutal landlords and a brutal state so that our virtues may shine the brighter? No, thank you. I am all for the Welfare State of which the present is but a shadow. I believe it offers, at least, a basis for civilized living. Surely something worth living—and fighting for.—Yours,

Belfast. *A. Moorhead.*

SIR,—I would like to make this comment on your editorial under the above heading. The backbone of every strike—but out of the limelight—are the women folk. Without their support, and willingness to shoulder the burden of "going without", their menfolk would be powerless. And why do the women stand loyally by their men? Because they know that it is "for those that come after"—for their children—that they are fighting, that they shall have their rightful place in the sun. They were the "true revolutionaries" behind the Tolpuddle martyrs—they are the true revolutionaries to-day. They keep step with the march. They are a vital part of the great adventure. God bless 'em! They are fighting—as women always do fight—for the "general decencies", for themselves and their children. It's a "brave cause".

The "new philosophy of society" is being hammered out by the workers themselves. They are fashioning on the anvil of experience—often a hard gruelling experience—the shape of the new world order the *fundamental right* of every worker to a "fair share" of what he produces. Let the Christian Church come out boldly and stand behind them and with them; and let it not be afraid of these two tremendous words. Christian Socialism.—Yours,

Worthing. *Malcolm Rutt.*

Super-Sensible Knowledge

SIR,—In *The Inquirer* of March 9 you say: "How did those who wrote know exactly what was going on in the mind of Jesus at given moments?" And special reference was made in another issue to the Temptations. You then say that the only possible answer open to traditional religion is miracle; that those who wrote possessed supernatural insights not open to ordinary men. Now the disciples of Rudolf Steiner assert that he *did* possess the power of acquiring knowledge of past events and people—even things which took place before the dawn of history. They claim that some of the persons and things mentioned in the Dead Sea Scrolls and not previously known were described by Steiner many years before. But I believe he did not call this power supernatural; he thought that others could, by using the right methods, develop it. The name which they give to it is super-sensible knowledge.

I have neither the knowledge nor the ability to decide as to how much truth there is in these pretensions, but I can call to mind at least two instances in which knowledge was acquired and impressions formed by means other than those possible to ordinary people.

(1) Though the Atomic Theory of Democritus and the other Greek founders differed in detail from the modern scientific theory, surely the basic idea was the same. Yet it was discovered (or formulated) by men who had none of what we should call scientific knowledge, no apparatus, or means of making experiments.

(2) Helen Keller, though lacking the two most important (as one would think) senses, was able to get almost the same picture of the world around her as other people; she even knew by the vibrations, it is said, when a symphony of Beethoven was being played. True, she had a teacher with extraordinary gifts and devotion, but I cannot think it was all done by education; she surely possessed another sense unknown to us.—Yours,

Hawkshead. *E. M. Abel.*

Keeping our "Down-Town" Churches

SIR,—Taking up this phrase from the Youth Supplement of March 23rd, I would suggest that such a church often occupies a central position to which all dwellers in the outskirts may converge. Close it and (possibly) put up a new, "prefabricated Chapel" on a housing estate; it is convenient for Mr. A. and family, a cross-country journey of more than a mile for Mrs. B. and her son in another housing estate, quite impossible for Mr. and Mrs. C. who would have a 10d. bus ride into the town and must then find their way out to the new Chapel, and still worse for Miss D. who lives even further out on the other side. I submit that the cure would often be worse than the disease.—Yours,

Chester. *Ruth Herford.*

A Resolution

SIR,—At the discussion this evening which followed the Unitarian College Youth Service where the Rev. Peter Godfrey of Swinton conducted the service under the theme—"How would you like to spend Christmas on Christmas Island"? the following resolution was signed by 29 young people of various religious denominations and political parties and sent to the Prime Minister:—

"We young people at a meeting of the College Youth Service on Tuesday, March 26, 1957, deplore the action of Her Majesty's Government in testing all nuclear weapons and would urge that all such tests should be abolished".

This ends the present series of services—the new series begins on April 30 and every Tuesday.—Yours,

Manchester. *Donald Dunkley.*

Note:—Please send advertisements for the General Assembly meetings in good time to *The Inquirer*.

Brighton: The Annual General Meeting of Christ Church (Unitarian), New Road, Brighton, was held on Tuesday, March 26, when, under the Chairmanship of Mr. W. J. Werry, members heard of a highly successful year's work. For the first time for some years, 1956 showed a credit balance. Miss G. Burgess (Secretary), reported on the Women's League, which had met fifty times during the year. Mrs. J. Gordon Smith described the work of the Dramatic Society, and the minister, the Rev. John Rowland, outlined the activities of the Literary Society. The evening ended with an amusing play-reading, staged by members of the Dramatic Society.

THE NEW ESSEX HALL REBUILDING FUND

Twenty-Sixth List of Promises and Subscriptions

	£	s.	d.
Loughborough Unitarian Church			
Miss Winifred Brown			
Mrs. Jacques	3	6	3
J. Baily			
H. J. Arnold			
Envelope collections	1	3	9
Cirencester Unitarian Church	3	0	0
Women's League, Graig Unitarian Church, Treharon, Pontardawe	10	0	0
Oakfield Road Church, Bristol			
Mr. and Mrs. Gardener	1	0	0
E. G. Weakley		10	0
Mrs. Peters	1	0	0
Mrs. F. M. Clegg	2	2	0
W. E. Keyes		10	0
The Old Chapel, Great Hucklow	3	4	3
Unitarian Free Church, Walsall			
Mrs. Harrison	1	0	0
Mr. and Mrs. Davis	1	0	0
Mr. and Mrs. Haywood	1	0	0
Rev. and Mrs. H. Maguire	1	1	0
Mrs. Chart (box)		7	6
Mrs. and Miss Cherrington		12	8
Mr. and Mrs. Cood		12	6
Retiring Collection	1	12	1
The Sunday School		14	3
Stockton Unitarian Church	7	2	6
Chorley Chapel, The Congregation	1	1	0
Unitarian Church, Guildford			
Miss E. Wilson	5	0	0
Miss M. E. Walters	5	0	0
Miss E. N. Gaskell		10	0
Mrs. F. Lee	5	0	0
F. Lee	10	0	0
Mrs. Rosalind Cross and Family	2	2	0
Mrs. C. H. Webb	1	0	0
Rev. R. N. Cross	2	2	0
Mrs. A. C. Pickersgill	1	1	0
Miss Mary N. Cross	1	1	0
Arnsdell Unitarian Church	5	5	0
Rev. and Mrs. E. D. Davies, Sheffield	2	2	0
Rev. G. Price-Jones, Hinckley	1	0	0
Miss F. C. Rosemont, Sidmouth	1	0	0
Bristol Group: Old Meeting House, Edmondsbridge	27	4	1
Free Christian Church, Doncaster	17	11	5
Park Lane Chapel	3	0	0
Mrs. Cicely Waters, Lanyhin, Cardiff	5	5	0
The Melbourne Unitarian Church, Australia	25	0	0
Master A. Slater, Bury		6	5
The Women's League, Padiham	2	2	0
The Women's League, Cambridge	5	0	0
The Congregation, Lodge Road Church, West Bromwich	2	14	3
Williamson Memorial Unitarian Christian Church, Dundee	1	0	0
Stourbridge Church			
Proceeds of Whist Drive	2	0	0
Mrs. Brown	2	2	0
Members of Hale Chapel, Cheshire	30	0	0
Miss M. Kenway, Bournemouth Unitarian Church	1	1	0
C. G. Kenway, Croydon Free Christian Church	1	1	0
Miss E. M. Sidfolk, High Pavement Chapel, Nottingham	2	2	0
Miss Bertha Lee, late Tenterden and Lewes	1	1	0
Nazareth Unitarian Chapel, Padiham	6	0	0
The Manchester District Women's League	5	0	0
Anonymous, Cambridge	5	5	0
J. W. McKay, St. Leonards on Sea, Square, In Memoriam (C)	63	18	3
The Church of Our Father, Ottawa (30 dollars)	11	0	0
Miss C. A. Burgess, Nutton, Wirral	1	0	0
Anonymous	4	0	0
Northgate End Unitarian Chapel, Halifax	40	0	0
J. H. Stewart, West Hampstead	1	1	0
The Christian Church, Mossley	1	1	0
St. Helens Unitarian and Free Christian Church	5	5	0
Bridport Unitarian Chapel	2	5	0
	£350	8	2
Total Donations and Promises already published	57,382	15	4
This list now £36 1s. (previously included)	322	7	2
	£57,705	2	6

(C) indicates seven year covenants and includes Income Tax at the current rate of 8s. 6d. in the £.

Treasurer: Leslie Proctor, F.A.C.C.A., Certified Accountant, Willow House, Waterfoot, Rossendale, Lancs.

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THE INQUIRER

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TEL.: EUS. 7554 Editorial: EUS. 2952

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Deaths

Grellier—Dora Annie, on May 28, at her home, 11 Tootswood Road, Bromley, Kent.

Marriage

Tarrant—Allen—On March 26, at Wandsworth Unitarian Church, Arthur William Stanley, younger son of Mr. and Mrs. A. G. Tarrant, of Isleworth, Middlesex, to Kathleen Elizabeth May, only daughter of Mr. and Mrs. J. R. G. Allen, of Carcavelos, Portugal.

London District Provincial Assembly
ANNUAL MEETING AND SERVICE
Rosslyn Hill Chapel, Hampstead

Saturday, April 13, 1957

3.00—Service conducted by Mr. T. E. Dalton.
3.45—Annual Meeting.
4.45—Tea (price 1s.).
5.30—L.D.P.A. Council Meeting.

The Sunday School Association and The Religious Education and Youth Department of the General Assembly

THE ANNUAL MEETING

will be held at

Friends' Meeting House, Bull Street, Birmingham,

ON TUESDAY, APRIL 23, AT 2.30 P.M.

The following resolution has been submitted by the North Cheshire Sunday School Union:—

"Any person nominated as President-Elect of the S.S.A. shall, before nomination, be a subscribing member of the Association."

THE CALENDAR OF THE CHURCHES

SUNDAY, APRIL 7, 1957

ABERDARE, Highland Place, 11 and 6, Rev. D. Jacob Davis
ABERDEEN, Unitarian Church, Shiprow Street, 11 and 6, Supply
ABERYSTWYTH, New Street Meeting House, 11, Mr. T. Silvyn Nicholas
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. A. W. Vallance
ASHWORTH, Unitarian Church, Rawtenstall Road, 11.15, Rev. B. Gill, 3, Rev. F. W. Bass
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Mr. J. E. Thomas
BATH, Trim Street Chapel, Unitarian, 6.30, Rev. S. Spencer
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Adams
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
BERRIS GREEN (nr. Sevenoaks), Unitarian Church, 11, Mr. G. J. Pryce
BILLINGHURST, Free Church, High Street, 11.15, Rev. J. Martyn Hall
BIRKENHEAD, Unitarian Church, Rendlesham Road, 6.30 (April 14th) Rev. Maurice Jeffries
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon Stuart
BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. Ronald McGraw
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. West
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Supply
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. W. Stephenson
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. A. J. Long
BOSTON (Lincs), Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
BRADFORD, Broadway Avenue, 3.15, Mr. W. Lloyd
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Dellaker
BRIDGWATER, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. W. H. Gibbins
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. Randall Jones
BRIGHTON, Christ Church Unitarian, New Road, 11 Rev. H. W. Stephenson, 6.30, Miss Margaret Stephenson
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. Bentley
BRISTOL, Oakfield Road, 11, Rev. A. H. Bentley, 6.30, Mr. R. L. Nicholson
BURNLEY, Unitarian Church, Trafalgar Street, 2.30, Rev. L. Hallworth
BURY, Bank Street, 11 and 6.30, Rev. F. M. Ryde
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
CARDIFF, The West Grove Unitarian Church, 11 and 6.30, Mr. Rhys Jones
CHATHAM, The Church of the Great Companions, Hanmond Hill, J. Mr. Arthur Foote
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 11, Study Service, 3, Sunday School, 6.30, Mr. Donald Dunkley
CHESTER, Matthew Henry's Chapel, Trinity Street, 11.15, No Service, 6.30, Mr. F. Pepperatch
CHESTERFIELD, Elder Yard Church, 10.45, Rev. E. D. Davies, 6.30, Mr. S. H. Pollard
CHOWBENT Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twiss
CHRIST, Free Christian Church, Bank Street, 6.30, Supply
CHRISTCHURCH, Unitarian Church, Hightown Street, 11 and 6.30, Miss M. B. Dickin
CHRISTON, Free Christian Church, Wellesley Road, 11, Rev. J. P. Cobbe (also 6.30, 1st Sunday in the month)
CLAY ROW, 10.45, Rev. A. B. Dowdeswell; Styal, 6.30, Rev. A. B. Dowdeswell
CLIFTON, Wilson Street Chapel, 11, Children's Church, 6.30, Rev. F. Coffin
CLIFTON, Free Gate Unitarian Chapel, 6.30, Mr. B. Platt
COCKERMOUTH, Old Meeting House, 10.45, Rev. John Rowland
CONGLETON, Free Christian Church, Hall Gate, 11, Rev. G. S. Whitby, 6.30, Rev. E. Phillips
CROYDON, Ashton Street, Unitarian Church, 11, Junior Church, 6.30, Rev. Philip C. Wareham
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Mr. R. Fowlow
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. Stewart P. Whitehead
DUNDEE, Unitarian Church, 71 Commercial Road, 11, Rev. A. E. Potts
EASTBOURNE, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. Taylor
EDITH, George's Chapel, South Street, 6.30, Rev. L. J. Hobbs
ELY CROSS, Hicks Chapel, 11 and 6.30, Rev. J. Harry Smith
GLASGOW, St. Vincent Street, Unitarian Church, 11, Rev. John Cuthbert
GLOUCESTER, Barton Street, 3, Mr. Donald Dunkley
GOSPORT, Ward Street Church, 11.15, Rev. R. Nevin Child
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. John Stokes
HALIFAX, Northgate End, 10.45, Miss N. Hawkin, 6.30, Rev. J. B. Tipler
HASTINGS, Free Christian Church, South Terrace, 11, Rev. Dennison Hilton, 6.30, Mrs. Myrtle Hilton
HINCKLEY, Great Meeting, Baines Lane, 11, Mr. E. C. Ellis, 6, Rev. Constance Hankin
HOLMES, Worthing Road, 6.30, Rev. J. Martyn Hall
HUDDERSFIELD, Fitzwilliam Street, 11, Rev. J. B. Tipler
HULL, Park Street Church (Unitarian), 6.30, Rev. Ernest Penn
IPSWICH, Market Place Chapel, 6.30, Supply
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. Edward W. Hill
KIDDERMINSTER, Brook Street Chapel, 11 and 6.30, Rev. Aubrey Smith
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. B. L. Gulland
LEICESTER, Newarkmarsh Road, 11, Junior Church, 6.30, Mr. C. V. Walton
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. Leonard Mason
LEOMINSTER, Ryeharry, Miss J. E. Lindsay, The Little House, Garth Road, 11, —
LEWES, Westgate Chapel, 11, Mr. A. G. Tomkins
LIVERPOOL, High Street, Unitarian Chapel, 6.30, Rev. H. W. Hammill
LIVERPOOL, Assembly Chapel of Toxteth, 11 and 6.30, Dr. P. N. Trowell
LIVERPOOL, Renshaw Street Free Church, 11, Rev. N. Emerson
LIVERPOOL, Stanley Chapel, Mill Street, 6.30, Rev. J. Rees Morgan
LIVERPOOL, Gateacre Chapel, 11, Rev. Stanley B. Butler
LIVERPOOL, Hamilton Road, Wavertree, 3, Sunday School, 6.30, Rev. N. Emerson
LIVERPOOL, Hope Street, 6.30, Mr. A. H. Scott
LIVERPOOL, Little Road, 11 and 6.30, Rev. E. Sidwell Pope
LONDON, Ball Street, Edgware Road, 6, Rev. Walter M. Lloyd
LONDON, Blackheath Hillside and Shooters Hill Street Chapel, 6.30, Rev. John Kirtly
LONDON, Bromley, Bible Road, 11, Rev. E. G. Lee
LONDON, Brook Church, Hollow Gardens Terrace, Notting Hill Gate, 11, Rev. J. C. Bakewell (also 6.30 2nd Sunday in the month)
LONDON, Forest Gate, Upton Lane, 6.30, Mr. T. E. Dutton
LONDON, Golders Green, Bunny Lane, 11, Rev. John Kirtly, 6.30, Rev. E. C. Thacker
LONDON, Hackney, New General Bx Church, Clarence Place, 11, Supply, 6.30, Rev. Ralph E. Gorham
LONDON, Hampstead, Rosslyn Hill, 11, Rev. Dewsbury P. Maw
LONDON, Highgate Hill Unitarian Church, 11, Rev. E. C. Thacker
LONDON, Mill Hill, High Road, 11, Mr. T. E. Dutton, 6.30, Rev. W. Wadsworth
LONDON, Mitcham, Upper Green, Phipps Hall, 6.30, Rev. A. V. Pite
LONDON, Ilford Unitarian Christian Church, Cleve Road, 11, Rev. A. V. Pite
LONDON, Lewisham Unitarian Church, High Street, 11, Rev. Robert Taylor, 6.30, Rev. E. C. Lee
LONDON, Leytonstone, Lea Bridge Road, Leyton Green, 6.30, Mr. G. J. Pryce
LONDON, Mansford Street Church, Bethnal Green, 6.30, Mr. R. H. Cornick
LONDON, Richmond Free Church, Kingston Road, 11, Rev. W. M. Lloyd
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. F. Hankinson
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Pearce (also, 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
LONDON, Wood Green, Unity Church, Newham Road, 6.30, Mr. S. R. Martin
LYTHAM ST. ANNES (Ansdell), Channing Road, 11, Rev. W. A. M. Hellaby
MACCLESFIELD, King Edward Street, 10.45, Rev. G. D. Foote, 6.30, Student
MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Rev. Dennison Hilton
MANCHESTER, Blackley Unitarian Church, Chapel Lane, 6.30, Mr. David C. Dodd
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Dr. R. W. Wilde
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. W. Hill Worsnop
MANCHESTER, Pendleton Unitarian, Cross Lane, 2.45, Mr. H. Tittle, 6.30, Rev. T. W. Roberts
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. John Gill
MANCHESTER, Rusholme Street Mission, 6.30, Rev. B. L. Hopkin
MANCHESTER, Stand Chapel, Whitefield (April 14th), 10.45 and 6.30, Rev. Sydney H. Knight
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. Philip M. Brown
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, —
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sherratt
MARPLE, Unitarian Hall, 31 Stockport Road, 11 each Sunday
MIDDLETON, Free Christian Church, 6.30, Rev. E. A. Davies
MIDDLETON, Old Road Chapel, 6, Supply
MIDDLESBROUGH, 3, and Newton Aycliffe, 6.30, Rev. C. G. Tudor
NEWCASTLE-on-Tyne, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. J. H. Colbeck Davies
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Ladies Sunday
NORTHAMPTON, Kettering Road Church, 6.30, Mr. Colin B. Wright
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. Kingdon
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
OXFORD, Manchester College Chapel, 11.30, The Rev. The Principal
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. Hallworth
PAGE LANE CHAPEL, near Wigan, 11 and 6.30, Rev. Gordon Beverley
PLYMOUTH, Unitarian Centre, Houndiscombe Road, 11 and 6.30, Rev. E. H. Kemley
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Dumble
PORTSMOUTH, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Mr. J. R. Stuckes
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. W. A. M. Hellaby
RAWDON, Hanks, The Meeting House, 11, Rev. F. Mumford
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. F. W. Bass
ROTHERHAM, Church of our Father, 10.45, Rev. G. W. Parkinson, 6.30, Rev. Ethel Bray
SALE, Ashtons Road, 11, Rev. John Gill
SCARBOROUGH, Unitarian Church, Westborough, 10.30 and 6.30, Rev. W. T. Wilkins
SHAW (Lancs), 6.30, Mr. T. H. Mosley
SHEFFIELD, Fulwood Old Chapel, 11 and 6.30, Rev. N. J. Trapp
SHEFFIELD, Upper Chapel, 11, Mr. C. H. Pollard, 6.30, Rev. G. W. Parkinson
SHEFFIELD, Unity Church, Crookesmoor Road, 11, Supply, 6.30, Rev. E. D. Davies
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Rev. Francis Tebay
SHREWSBURY, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Whittaker
SOUTHAMPTON, Church of The Saviour, London Road, 6.30, Mr. Harold A. Guy
SOUTHPORT, Unitarian Site, Duxbury Road, 11, Children's Church, 6.30, Miss M. Griffiths
SOUTHPORT, Portland Street Church, 10.45 and 6.30, Rev. T. J. Jones
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. Blackburn
ST. HELENS, Corporation Street, 6.30, Rev. Stanley R. Butler
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. A. D. Williams
STOCKBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. C. Simpson, 6.30, Supply
SWANSEA, Unitarian Church, High Street, 6.30, Rev. B. Vyvyan (also 11 First Sunday in the month)
SWANSEA, Pentard Free Christian Meeting House, 11, Supply.
SWINTON, Swinton Hall Road, 10.45 and 6.30, Rev. F. Kitchingley
TAUNTON, Mary St. Chapel, 11, Rev. W. H. Cornell, 2.30, Sunday School
TEWKESBURY, Old Meeting House, Ashfield Road, 6.30, Rev. G. Kinsey
THORNBURY, Unitarian Church, 10.45 and 6, Rev. Alec L. Pidgeon
TORQUAY, Unity Church Meeopoter Road, 11 and 6.30, Rev. Charles Hawson
TROWBRIDGE, Congreg Unitarian Church, 11, Rev. S. Spencer
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
WATFORD, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month)
WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. C. A. Pope
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.15, Supply
WEST KIRBY, Brookfield Gardens, 11, Rev. Maurice Jeffries (also 6.30, 4th Sunday in the month)
WHITBY, Flowergate, 6, Mrs. E. E. Strachan
YORK, St. Saviourgate Chapel, 6.30, Rev. J. S. Patrick

The Network Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1.

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gibson
MELBOURNE, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m., second Sunday in each month, Evening 7 p.m. Rev. V. Lasky
PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Featherstone, 19 Clifton Crescent, Mt. Lawley
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St. 7.15, Rev. D. W. Finnemore, Manse. Telephone LX 5321
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Minister: Rev. W. Boothbey. Meetings as advertised.
SEAFORD COMMUNITY CHURCH, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. Boothbey

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Andrew Common
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jenkins
VANCOUVER, B.C. Unitarian Church of Vancouver, 1550 Tenth Avenue West, 11, Rev. A. P. Hewitt

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Mr. M. J. Wilde
WELLINGTON, Service suspended — Enquiries — Mrs. Wayte, Tel. 40-272

SOUTH AFRICA

CAPE TOWN, Hout Street, 11, Sunday School; 7, Service, Rev. Maldwin C. Rayner

THE GENERAL ASSEMBLY OF UNITARIAN AND FREE CHRISTIAN CHURCHES

Annual Meetings
Friends' Meeting House - Birmingham

(except where otherwise stated)

Birmingham :—
Tuesday, April 23rd to Friday, April 26th

OUTLINE OF CHIEF EVENTS

TUESDAY, APRIL 23

2.30 p.m. SUNDAY SCHOOL ASSOCIATION ANNUAL MEETING.

4.00 p.m. INFORMAL RECEPTION.

4.30 p.m. NATIONAL UNITARIAN FELLOWSHIP ANNUAL MEETING.

7.30 p.m. ANNIVERSARY SERVICE (Church of the Messiah).
Preacher: REV. A. W. VALLANCE, B.A.

WEDNESDAY, APRIL 24

10.00 a.m. PRESIDENTIAL ADDRESS AND ANNUAL BUSINESS MEETING.

1.45 p.m. ANNUAL BUSINESS MEETING CONTINUED.

4.30 p.m. PEACE FELLOWSHIP ANNUAL MEETING.

5.30 p.m. TEMPERANCE ASSOCIATION ANNUAL MEETING.

7.30 p.m. EVENING MEETING: "What I Expect of the Church".
Chairman: REV. GORDON L. STUART.
Speakers: REV. H. LISMER SHORT, M.A.
MRS. A. HOWARTH.
MR. R. G. NEEDHAM, B.Sc.

THURSDAY, APRIL 25

9.45 a.m. COMMUNION SERVICE (Church of the Messiah).
Conducted by: REV. G. KEREKI.

11.15 a.m. ESSEX HALL LECTURE.
"The Religion of Nature."
PROFESSOR BASIL WILLEY, M.A., Professor of English, University of Cambridge.

2.00 p.m. SECTIONAL MEETINGS (Women's League, Lay Preachers' Union, and Ministers' Meeting).

4.30 p.m. UNION FOR SOCIAL SERVICE ANNUAL MEETING.
REV. F. B. DE JONGE (British Council of Churches).
"Inter Church Aid and Refugee Service."

5.30 p.m. HISTORICAL SOCIETY ANNUAL MEETING.

7.30 p.m. RECEPTION BY THE LORD MAYOR AND LADY MAYORESS OF BIRMINGHAM (Aston Hall).
(For Ministers and Delegates only).

FRIDAY, APRIL 26

10.00 a.m. CONFERENCE.
"Presentation of our Faith to the World"
Chairman: REV. E. D. DAVIES.
Speakers: REV. KEITH TREACHER.
DR. JEREMY GORING.
Discussion.

12 noon CLOSING ADDRESS: "THESE THINGS".
REV. P. C. WHITEMAN, B.A.

Resolutions at the Annual Business Meeting

In addition to routine resolutions the following will appear on the Agenda. Any minister or delegate desiring to put forward an amendment should send it without delay to the Secretary in writing with the name of the Seconder.

13. COUNCIL RESOLUTION

COPENHAGEN UNITARIAN CHURCH: "That this Annual Meeting of Ministers and Delegates of the General Assembly of Unitarian and Free Christian Churches places on record its congratulations to the Copenhagen Unitarian Congregation for its stalwart maintenance of the Liberal Religious witness in Denmark for over forty-five years. It offers its warmest greetings of fellowship to the minister, Pastor T. Kierkegaard, and asks him to take back to his people the sincere good wishes of this Annual Meeting for their future."

Pastor T. Kierkegaard will reply.

14. COUNCIL RESOLUTION

MINIMUM STIPENDS: "That this Annual Meeting of Ministers and Delegates of the General Assembly of Unitarian and Free Christian Churches recommends that the present minimum stipends be increased from £375 to £420 and from £450 to £500 per annum. In each case the new stipends to be in addition to the emoluments and allowances agreed upon in 1954."

15. COUNCIL RESOLUTION

CIVIL AND RELIGIOUS LIBERTY: "That this Annual Meeting of Ministers and Delegates of the General Assembly of Unitarian and Free Christian Churches mindful of the struggles of our forefathers in the faith, and seeking to uphold the fundamental principle of divine sonship and human brotherhood, reaffirms its unwavering conviction that all social advance, national and international, should be of such a character as to safeguard and extend civil and religious liberty the world over."

16. SOUTH EAST WALES UNITARIAN SOCIETY AND SWANSEA UNITARIAN CHURCH, RESOLUTION

ATOM AND HYDROGEN BOMBS: "That this Annual Meeting of Ministers and Delegates of the General Assembly of Unitarian and Free Christian Churches without expressing any opinion on the wisdom or otherwise of retaining Atom and Hydrogen Bombs in its possession, or of threatening their use under certain circumstances, urges H.M. Government to restrain from any further explosions with these weapons, in view of the consequent risk of grave peril to the health and sanity of future generations of humanity on earth."

17. INTEGRATION OF EUROPE

"That this Annual Meeting of Ministers and Delegates of the General Assembly of Unitarian and Free Christian Churches wishes to place on record its satisfaction that the majority of the members of all three political parties favour the participation of Great Britain in the increasing integration of Europe; and, as a first step towards the financial, economic and political federation of Britain, France, Western Germany and the Low Countries, urges H.M. Government to participate in the plan for the annual 10 per cent reduction of tariffs, with a view to their abolition in ten years."

THE SAMUEL JONES FUND

The income of the above fund is applied in augmentation of the salaries of such conscientious Dissenting Ministers as shall stand most in need of assistance, as the Trustees shall approve, preference being given to those who have been students of Manchester College, Oxford.

The Managers meet annually in October for the purpose of making grants. APPLICATIONS must, however, be in hand NOT LATER THAN JUNE 1, 1957, and must be on a form obtained from the Secretary, HERBERT GREEN, 46 Ladbroke Square, London, W.11.

NOTICE

CHARITY OF TIMOTHY DEAN

(Founded by Will dated March, 1726, for poor Ministers and poor Widows of Ministers)

Applications to participate in the Charity are invited from eligible persons residing in the Counties of Chester (to which County preference must be given) and Lancaster.

Forms of Application (to be returned by April 25) may be obtained from the

REV. FRED COTTIER,
42 Winbolt Lane, Reddish, Stockport, Cheshire,
Hon. Secretary of The Widows' Fund, the Committee of which comprises the Trustees of the Charity.

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